Mr. Budgell's
DISCOURSE
OF
PRAYER

Imprimatur,

Z. Isham.

August. 5th
1689.

A DISCOURSE OF PRAYER: Being A SERMON

Preach't at St. *Clement Dane's*, on *Sunday* the 28th of *July*, 1689.

By *Gilbert Budgell* Rector of *Simondsbury*, in *Dorſetſhire*.

BIBL. CANT. ACAD.

LONDON,
Printed for *W. Crook*, at the *Green Dragon* without *Temple Barr*, 1690.

A

DISCOURSE

OF

PRAYER

Being A

SERMON

Breach't at St. Clement Danes, on Sunday the 28th of July 1[illegible]

By Gilbert Budgell Rector of Sinandsbury, in Dorsetshire.

LONDON,

Printed for [illegible] at the Great Prayer without [illegible]

777:01

TO THE

Moſt Noble LORD,

CHARLES,

DUKE of *BOLTON*,

MARQUISS of *WINCHESTER*,

EARL of *WILTSHIRE*,

Lord *SAINT-JOHN* of *BASING*,

Lord Lieutenant of the County of *SOUTHAMPTON*,

AND

One of the Lords of Their Majeſties moſt Honourable Privy Council, *&c.*

May it pleaſe Your GRACE,

GRatitude is Religion, *and the more ſtrictly we obſerve its Rules, the better Men we are, and the better Chriſtians. Our firſt Services we owe to God, becauſe he is incomparably our greateſt Benefactour; our next, to our Fellow-Creatures, in order; more to thoſe to whom we are more beholden. Hence* Parents *and* Patrons *derive thoſe Titles by which they*

juſtly challenge our Obſervance. To ſuch we ought to have great Regard, and be ever as ready to requite their paſt Kindneſs, as to receive their Future Favours. But where this ſo exceeds our Power, that we cannot doe as we would, we muſt be ſure to doe what we may: We muſt treaſure up their Benefits in faithfull memories, and freely acknowledge them on all occaſions. We muſt not ſuffer them to be injured, either by Fraud, or Violence, when we can prevent it; nor by Defamation and Scandal, when we can ſtop or confute it: But we muſt be as zealous in defence of their Perſons, Goods, and Good Name, as we would, were They our ſelves, and Their Concerns our own. Chiefly, we ſhould be ambitious of doing good to their better part, their Souls; eſpecially if this be our Province and Buſineſs.

My LORD,

Tou have been a Noble Patron to my Good Father, and Brother, deceaſed: They ſucceſſively ſerv'd Tour Grace in a high Truſt, and an Honourable Station; and Tour Grace has been ſo juſt to their Memories, as to declare they were faithfull in it. Tour Grace (which I take this opportunity publickly to acknowledge) has alſo to my ſelf vouchſafed Tour Patronage, in the moſt uſual acceptation of the Word, and in that way and method wherein by Education I was beſt fitted to receive it. Tour Grace is my Patron, and I Tour Grace's Clerk. And this, I truſt, ſhall be one of the few things which I forget laſt.

But Thanks for private Favours bear no proportion to publick Merits: Wherefore Tou who have highly obliged more than one Nation, will, I hope, permit me to ſpeak it.

Tour Grace is in the firſt Rank of thoſe Worthy Patriots, thoſe Men of Renown, who averted that Storm from this Famous

mous Iſland, which we fear'd muſt have rended her very Foundations, and Sunk her: Who taught us to ſurmount Difficulties which were thought inſuperable; to eſcape Ruine judged inevitable, and to be ſafe when we deſpair'd of Safety.

You aſſur'd us our Laws were made of Adamant; that they were ſtronger than Fate, and harder than Iron; that they would baffle the Rage, and break the Teeth of all the Vipers that durſt attempt them. That they would neither ſuffer our Kings to be Slaves to a Pope, nor our ſelves to be Such to our King. That they conſtituted Him our Leige Lord; *and rendred us his* Liege People. *That Engliſh Loyalty, is Obedience regulated by Engliſh Laws, and does beſt exert it ſelf in aſſerting jointly the Rights of King and Subject: But that 'tis Vain to talk of Rights, if we have no Right to defend them.*

You encourag'd Religion, Liberty, and Property, bad them conſider their own Worth, and not think of giving Place to that gay Strumpet Popery, whoſe Harbinger is Slavery, and her conſtant Attendent Beggery.

Tho' Wolves had again o'er-run this Land, and came over hungry and greedy of Prey and Slaughter; Though Frogs and Lice were in our King's Chambers, and Caterpillers innumerable in all our Quarters; You bad us bear up, and not deſpond; for we might be aſſur'd our Cauſe was good; and Men's Straits are God's Seaſons. So we pray'd to God, and truſted in him; When, Lo! in the utmoſt Pinch of neceſſity THE MIGHTY STRONG WIND came from a far, and ſcatter'd the Plagues of Ireland *and* Ægypt.

While our Calamity laſted, Your Grace cautiouſly led a ſeemingly careleſs, and unthinking Life, being no more perceived to Tranſact Affairs, than the Spring to move the Watch, or the Magnet to extend thoſe Subtle Arms where-

with

with he ſolicits, and draws the Iron. But we have Old and Modern Proofs, that Wiſe Men are not allways Idle, when they would be thought to be ſo. The Sun may ſeem to ſleep behind a Cloud; and yet all that while he is impregnating the Earth, cheriſhing the Seeds, and conducting the Seaſons. At laſt when Harveſt comes, the Great Luminary ſmiles: We all perceive what he has been doing, and Chearfully partake of the Fruits of his Labour.

Your Generous Son, the Lord Marquiſs of Wincheſter, *the Heir to Your Great Eſtate, and Virtues, has, to all Men's Admiration, allready paid back thoſe vaſt Summs of Reputation, and Honour, which he borrow'd from Your Illuſtrious Family. His Part in the HAPPY REVOLUTION has been ſo Great, ſo Open, and ſo Well-acted, that Panegyrick cannot encreaſe his Fame, nor can Detraction leſſen it.*

May theſe great Enſamples prove Infectious! May they inſpire into others a like publick Spirit, and inflame all Breaſts with Affections equally Ardent and Zealous for their Country!

'Tis no wonder, My Lord, if the enſuing Diſcourſe fly for Protection to ſuch a Houſe as Yours. It was in a manner forc'd abroad, and I am Conſcious it will need a very Good Patron; which truſting both it and it's Authour will ever find in Your Lordſhip, I remain, may it pleaſe Your Grace,

Your Graces

Moſt Humble,

Moſt Oblig'd, and

Moſt Obedient Servant.

Gilbert Budgell.

A DISCOURSE OF PRAYER: Being A SERMON, &c.

Jam. 4. 3. *Ye ask, and receive not; because ye ask amiss.*

BY *asking* is meant *praying* to God:
So that here is,
First, *a Duty suppos'd*, which is *Prayer.*
Secondly, *Prayer* is here suppos'd to be an *effectual means of Obtaining.*
Thirdly, *Here are some affirm'd to have pray'd.*
Fourthly, But *ineffectually.*
Fifthly, The *Reason of the Inefficacy is rendred:* They pray'd not as they ought to have done;

Ye ask, and receive not; becauſe ye ask amiſs.

I deſign not to ſpeak to each Member of this Diviſion, *formally*, and *in particular*; but rather to proceed upon three Heads, wherein I think them all *virtually* contain'd: I ſhall therefore conſider,

I. *What Obligation,*

II. *What Encouragement we have to pray.*

III. *What Qualifications are requiſite to make our Prayers effectual.*

I. I begin with the *Obligation.*

And this appear'd plain and evident, even to thoſe who had no other *light*, but barely that of *Nature*, whereby to diſcern it; it having been conſtantly and univerſally receiv'd (as univerſally, I mean, as the acknowledgment of a God and Providence,) that God is to be *worſhipp'd*, and conſequently to be *pray'd to*: For *Prayer* hath ever been eſteem'd ſo *prime* and *eſſential* a Part of *Worſhip*, that (as the *moſt Worthy* of the Kind doth uſually carry the name of the *Whole*, ſo) *Prayer* and *Invocation* are frequently put in Authours, both ſacred and profane, to denote *Worſhip* in general, and comprehend the *whole* of Divine Service.

Hence it came to paſs, that whatever either now is, or was at any time, how fondly and extravagantly ſoever, eſteem'd a God, hath never fail'd of the Incenſe of Men's Petitions: That *Stocks* and *Stones* have been, ſo meanly, and deſpicably, apply'd to, by thoſe who could have reduc'd them to *Chips*, or *Powder*: That men fled for Protection to *Snakes* and *Crocodiles*, and every deſtructive ſort of Creature: That they humbled themſelves, and begg'd *recovery* at the Altars

Altars of *Plague* and *Sickneſs*: Hence *Leeks* and *Onions* have been ſought to, and, I conceive, very heartily entreated, (according to the Condeſcenſion of the *Roman Maſs-God* ſince,) graciouſly to ſuffer themſelves to be *eaten*. Some, we muſt confeſs, addreſt themſelves to their *deified Fancies*, after ſomewhat a *different manner*; but ſtill they deſign'd the *ſame thing*, the ſupply of their Needs and Neceſſities. Thus thoſe who *whipp'd* their Gods, thoſe who *threw ſtones*, and thoſe others who *rail'd* at them, did it not with deſign to affront them, but barely through miſtake of their Diſpoſitions, vainly imagining they would prove the *kinder* for being *miſ-us'd*, and interpret hard words, and harder blows as Favours.

All theſe beſotted People were right in their *Major*, (or this Propoſition,) that *God is to be worſhipp'd with Prayer*: For God including a Notion of *All-ſufficience* and *Abundance* of *Mercy* and *Goodneſs*, and all other *conceivable Excellence*; what more conſonant to *right Reaſon*, than that neceſſitous men ſhould petition him for Alms, who hath both enough, and to ſpare, and Goodneſs ſufficient to prompt him to ſupply *all* our wants. 'Twas the *Minor* (or this Propoſition) they were out in, when they affirm'd of their *Stock*, or their *Stone*, the work of their *Hand*, or the work of their *Fancy*, *This is a God*, *this is able to help us*: And this was it which miſled their Devotion. I conclude therefore that it is plain and evident by the bare *Light of Nature*, that God is to be worſhipp'd by *Prayer*.

What is ſo plain by the *Light of Nature*, is yet farther illuſtrated by the *Light of Scripture*. Which to evince, by alledging *ſeparate Texts*, and *particular places*, when as the *whole* is in a manner but one continued Proof of it, may ſeem perhaps ſome prejudice to the Aſſention: Where-

fore I ſhall rather chuſe to prove it chiefly from *generals*, and lay my firſt inſtance in the building the Tabernacle.

For what meant *Moſes* his *Quadrageſimal Faſt* (his Faſt of Forty days) which he kept in the Mountain? What God's ſo large and uninterrupted Diſcourſe with him? What the many Rules and Directions which he there gave him? What the inſpiring *Bezaliel* and *Aholiab*, with fine contrivance and architectonical Wiſdom? What the enlarging the hearts of the People to that *pitch of Liberality*, that he who bad them *give*, was fain to bid them *forbear*, and charge them to bring no more Oblations? To what I ſay, tended *all this*, but to the Proof, and to the Enforcement of *the great Duty of Prayer*? All this was indeed *immediately* deſign'd to the building the Tabernacle: That was deſign'd *immediately* for the Worſhip of God: But hereof *Prayer* was ſo *conſiderable* a part, that when afterwards in lieu of this *travelling Tent*, *Solomon* built a *fixt*, and a *ſtanding Houſe*, that Houſe was call'd *the Houſe of Prayer*: and well it might for; we are not to doubt but that all their *Sacrifices* were accompanied with *Prayer*, and that Prayer was the *beginning*, *continuation*, and *end* of the Service; for God eſteems *Prayer* the *ſweeter Incenſe*, and prefers the Devotion of the *Prieſt and Votary*, far before the Bloud of the *Victim*.

The *whole Book of the Pſalms*, from the beginning to the end, is but one perpetuated confirmation of *this* Truth, that *Prayer is our indiſpenſible Duty*: For of what elſe conſiſts it, but of *Confeſſions*, *Petitions*, and *Vows*, and joyfull Songs of *Praiſe* and *Thanksgiving*? All which are but *ſeveral branches* of *Prayer*. Nor ſeems it to me improbable that *David* was chiefly beholden for that great and *matchleſs Character*, of being *a man after God's own Heart*, to

1 Sam. 13.14.

his

his great Propenſity to theſe *Holy Exerciſes*, theſe *Antepaſts of Heaven*, and *Seraphick Employments*.

For the *Prophets*, it was a conſtant prevailing cuſtome with them, as often as they came with God's Commiſſion to reduce Rebels, to charge them to *turn to the Lord with Weeping, Faſting, and Prayer*, as ever they hop'd for Mercy and Pardon.

If we proceed to the *Goſpel*, there we ſhall find that the *Baptiſt* firſt, and our *Saviour* after him, each taught his ſeveral Diſciples a *particular* and (if there be *ſenſe* in words) a *ſet Form* of Prayer; *John's Form* indeed is loſt, and we can the better ſpare it, becauſe our *Saviour's* remains; but neither the one nor the other had ever been extant, had not their *great Authours* known that *great is the Duty of Prayer*.

Our *Saviour* ſays, *Watch and pray, that ye enter not into Temptation*: And in the 18th of St. *Luke* he ſpoke a Parable, to ſhew that *men ought always to pray*. Conſonant whereto is St. *Paul's* Injunction, *Pray without ceaſing*; and that of St. *Peter* not much unlike, *Watch unto Prayer*. Mat. 26. 41. 1 Theſ. 5. 17. 1 Pet. 4. 7.

II. But I haſten unto my ſecond Head; *The great Encouragement we have to pray*.

And that the rather, becauſe (if there wants any thing more to ſupport it) this part (like ſtones in a building, which ſtrengthen one another,) will farther confirm the former: For the *Command* and the *Encouragement* do generally in Holy Scripture go hand in hand, and we are ſeldom bid *pray*, but we are told in the ſame breath, that we ſhall *obtain*; and ſo back again, *Vice versâ*. We have therefore as great *Encouragement* to this Duty as *Infinite Goodneſs* can *give*, and *utmoſt need and neceſſity deſire, viz.* many and repeated *Promiſes* of God, (who is Truth it ſelf, and

cannot

cannot lye,) that he will readily grant our requeſts, that he will give us our hearts deſire, and fulfill all our mind, and perform all our Petitions.

Some few Inſtances of many I ſhall produce:

Mat. 7. 7, 8. *Ask and it ſhall be given you, ſeek and ye ſhall find, knock and it ſhall be opened unto you.*

ver. 9. *For every one that asketh receiveth, and he that ſeeketh findeth, and to him that knocks it ſhall be opened.* The Text goes on ſtill ſo pertinent, that the remainder cannot well be omitted: *Or what man is there of you, whom if his Son*

ver. 10. *ask Bread, will he give him a Stone? Or if he ask a*

ver. 11. *Fiſh, will he give him a Serpent? If ye then, being evil, know how to give good Gifts unto your Children; how much more ſhall your Father, which is in Heaven, give good things to them that ask him.*

Joel 2. 23. (Which Text occurrs again in the Acts of the Apoſtles,) *And it ſhall come to paſs, that whoſoever ſhall call on the Name of the Lord, ſhall be deliver'd.*

Jer. 33. 3. *Call upon me, and I will anſwer thee.*

Joh. 26. 23, 24. *Verily, verily I ſay unto you,* ('tis affirm'd with an Aſſeveration,) *whatſoever ye ſhall ask the Father in my Name, he will give it you: Hitherto have ye asked nothing in my Name; ask and ye ſhall receive, that your joy may be full.*

Theſe Proofs naked and abſtracted Reaſon would be apt to think *ſufficient*; but becauſe 'tis found by experience, that *Unbelief* is wont to ſtick very cloſe to our hearts, and is the bitter Root and Original of moſt of our *Miſcarriages*, and makes us *doubt even after Conviction*, I ſhall therefore proceed to ſhew, that God is really as good as his Word, and makes good his *Promiſe* by faithfull *Performance*.

An

An illuſtrious Inſtance hereof we have in the 8th Ch. of *Ezra*: This *Ezra* with the good leave of *Artaxerxes*, the great Monarch of the Eaſt, was bringing back his brethren, the *Jews*, from their *Babilonian* Captivity; he well knew, that in their way they were like to meet with ſome who had evil will at *Sion*, and would endeavour to hinder their return to *Jeruſalem*. This made him once half of the mind, that it were beſt to petition the King for a *Guard*; but upon ſecond thoughts he conſider'd, that he had formerly ſpoken unto the King, ſaying; *The hand of our God is upon all them for good that ſeek him, but his Power, and his Wrath, is againſt all them that forſake him*: Wherefore he reſolv'd to have no other *Guard* but his God, and to commit himſelf and his charge, by Prayer and Faſting, to his *ſole* Care and Protection. Theſe were their Circumſtances, and what was the Event he next tells us; *So we faſted, and beſought our God for this, and he was entreated of us.* ver. 22. ver. 23.

Moſes, by Commiſſion from God, brought ſeveral Plagues upon *Ægypt*; *Pharaoh* beſeeches him, that by interceſſion with his Mighty Maſter he would get them remov'd: *Moſes* is prevail'd with, and goes to *God*; and *God* is as eaſily entreated as *Moſes*.

Iſaac's fair and far-fetch'd Wife was Barren; *And Iſaac entreated the Lord for his Wife, becauſe ſhe was barren, and the Lord was entreated of him*, (that is, was prevail'd on by him,) *and Rebeckah his Wife conceived*: And a *notable conception* it was; for ſhe had *Twins* in her Womb, and thoſe *Twins* were two *Sons*, and thoſe Sons were *two Nations*, *Iſrael*, the Lord's peculiar, and *Edom*. Gen. 25 21.

Hannah alſo was barren, and wanted a Son to take off her reproach; ſhe knew that *every good gift is from above*, and

Jam. 1. 17. *and cometh down from the Father of Lights*; to him therefore she made her humble Address, and poured out her Soul before him; and God did *more* than grant her request, in giving her *such a Son*, as she could not in Modesty have askt.

This Son may attend his Mother; for after that great Defeat of the *Israelites*, wherein their Judges were slain, and the Ark of God taken, the Lords of the *Philistines* came up a second time against them to Battel: They, discouraged at the sight of their Conquerours, fled to *Samuel* for the Protection of his *Prayers*; He cryed unto the Lord for the People, and God sent them *Auxiliaries from Heaven*, and discomfited the Enemy with Lightnings and Thunder.

The 107th Psalm is a Song of Deliverances, the *burthen* of which, no less than four times repeated, is, *Then they cried unto the Lord in their trouble, and he delivered them out of their distress.*

Particulars are infinite, and we should never get through them; I shall therefore conclude this head with an Elogy which I borrow from a late Learned Man of our own:

Bishop Taylor's *Holy Living, Discourse of Prayer, among the Motives.*

"The Prayers of men have sav'd Cities and Kingdoms "from ruine: Prayer hath rais'd Dead men to Life, hath "stopp'd the violence of Fire, shut the mouths of Wild "Beasts, hath alter'd the course of Nature, caus'd Rain in "*Ægypt*, and Drought in the Sea; it made the Sun to "go from West to East, and the Moon to stand still, and "Rocks and Mountains to walk: And it cures Diseases "without Physick, and makes Physick to doe the work of "Nature, and Nature to doe the work of Grace, and "Grace to doe the work of God; and it does Miracles of "Accident and Event. This is a noble Testimony to the

power

power of Prayer, and God's veracity, and this Teſtimony is true. I come now to the laſt thing propos'd.

Thirdly, What Qualifications are requiſite to make our Prayers effectual.

Here I deſire I may have leave to take the term *Qualifications* in ſo large a ſenſe, as to comprehend

the { *Object*, *Matter*, and *Manner*

of our Prayers; for theſe particulars are neceſſary towards a due Explanation of my *Subject*; and therefore to theſe I ſhall ſpeak in their order: And,

Firſt, Our Prayers muſt be rightly qualified in relation to their *Object*.

The *Object* of our Prayers muſt be God only, Father, Son, and Holy Ghoſt, and be put up in the alone name of the *Lord Jeſus*.

For why ſhould we through a *voluntary humility*, have recourſe to a Courtier when we are invited, nay, commanded to go directly to the King? God, who is very mercifull to hear us, is yet very jealous of a Corrival, and will not endure any ſuch, whether *Saint*, or *Angel*. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous; and he is the Propitiation for our ſins.* Coloſſ. 2. 18. 1 John 2. 1. ver. 2.

Scripture forbids us to beg the Interceſſion, even of *real Saints*: How fruitleſs then and vain muſt it be to ſue to a *Becket*, a *Garnet*, or a *Coleman*? 'Tis dangerous, deſiring there to be recommended, where *Saints for Treaſon* may have an intereſt. *There is but one God*, (ſays St. *Paul*) *and one Mediatour between God and Man, the man Chriſt Jeſus.* 1 Tim. 2. 5. But to crave the Mediation of a *Sanctified Traitor*; what other can it be, than for a Wretch to recommend himſelf to the Devil by his Proxy.

Secondly, Our Prayers must be rightly qualified, as to the *Matter* of them: And,

1. We must never ask any thing of God that is Sinfull. For that were highly to *affront* God, while we pretend to *honour* him; and to pray for a Curse, instead of a Blessing. The *Greeks* and *Romans* are noted to have been faulty herein by their own Authours. The *former* had their Ὦ Ζεῦ, τὸ βασιλεῦσαί μοι γένοιτο. *O Jupiter! make me an Emperour*; and their ὦ Ζεῦ, τὸν πατέρα μοι ταχέως ἀποθανεῖν. *O! give my Father an inheritance Eternal in the Heavens, that I may succeed to his Earthly Possessions*; and the *latter* had their *Tacito mala vota susurro, Ill prayers which they durst but whisper*: Nay, (were that my Province) it were easie to evince, that *Modern Rome* is not wholly devoid of such lewd Worshippers, though I incline to believe that *our Church* is: For how deprav'd soever too many among *us* may be, and are, in their Lives and Manners; yet 'tis to be hop'd they are all too well instructed (even those who know nothing, but what they receive by chance and accident) to imagine that God can be a *Patron of Villany*, a favourer of such requests as the suppliants themselves know to be bad, and would not for the World they should take air amongst men. The Rule is; Our desires must not carry our Prayers beyond those Limits, wherewith Reason and Religion do circumscribe and bound our Desires: Any thing within these Boundaries is free for us, and may justly be the substance of our Petitions. Whatsoever is thus limitted, we are sure we may ask with God's *good-liking*; *and this is the confidence that we have in him, that if we ask any thing according to his Will, he heareth us.* 1 Joh. 5. 14.

Lucian.

Horace.

2. Our

2. Our Prayers ought to be *compleat*, and conſiſting of all the requiſite *Parts*.

Confeſſion, *Petition*, *Interceſſion*, and *Thanksgiving*, are commonly eſteem'd the four Parts of Prayer, and (I conceive) with very good Reaſon. For,

(1.) *Confeſſion* of ſins, and Acknowledgment of faults (eſpecially if join'd with a firm reſolution of amendment) is the beſt, and only effectual means of obtaining Pardon.

(2.) *Petition*, or *asking*, is ſo much a part of Prayer, that it is uſually put for *all the reſt*; and ſometimes miſtaken for the *whole*.

(3.) We being ſo ſtrictly enjoyn'd to *love one another*, and Love being call'd *the fulfilling of the Law*, and praying for others (which is the meaning of *Interceſſion*) being a ſign, and effect of Love, it is eaſie to imagine, that he who does thus ſhall ſooneſt be heard; and therefore *Interceſſion* alſo may well be eſteem'd a branch of Prayer. John 15. 12. Rom. 13. 10.

(4.) *Giving of Thanks*, or returning Acknowledgments for favours received, being a very good method of obtaining fuller benefits, may well be accounted another part.

But this Rule is to be underſtood of our more *ſet* and *ſolemn Offices*, and not of every *particular prayer*, which we at any time make; as for inſtance: I am offering up my formal morning Sacrifice; 'tis fit that it conſiſt of the fore-mention'd Members; but, that being done, I perhaps go abroad about my buſineſs: Here I may lawfully and commendably ſay at the Door, a bare *Lord preſerve my going out, and my coming in*: Or, if I apply my ſelf to the Study of Scripture at home; *Lord, open thou mine Eyes, that I may behold the wondrous things of thy Law*, and ſo upon any other occaſion. Pſ. 121. 8. Pſ. 119. 18.

Here it may not be amiſs to obſerve in a word (with the admirable Authour of the *Whole Duty of Man*) that the *deſign of Confeſſion* is not to inform God, from whom *no thought can be with-holden*, but to humble our ſinfull ſelves: Wherefore we muſt not think we have *confeſs'd* ſufficiently, till deep Sorrow and Humility be wrought in us.

Job 42. 2.

3. The *Words* of our Prayers ought to be ſuch as are moſt naturally expreſſive of our Wants and Importunity.

But this muſt be underſtood of *publick Prayers*, (of which more hereafter) for in *private* words are not neceſſary: There the *Dumb* may pray as well as he that is Maſter of the moſt *fluent Tongue*, and the *unlearned* equal the moſt *excellent Oratour*; for God *ſees Muſick* in a Thought, and *hears* the Cries of *Tacit* Affections.

4. As to the *length* of our Prayers; they muſt neither be *ſhort*, through impatience, dulneſs, or indifference; nor, on the other ſide, *long*, out of Superſtition, Trifling, or Oſtentation: We may uſe many words, and *much ſpeaking*, but muſt not think to be heard for it: And we may, with the *Publican*, contract our All into one breath, *God be mercifull to me a Sinner*. We need not be apprehenſive of that *Battologie* [we render it *vain repetitions*] which our Saviour cautions us againſt, though we ſhould imitate him in *praying all night*, if ſo long our words are the product of *waking deſires*: And without theſe, a man may be guilty of that, or ſomewhat as bad, in the ſhorteſt Sentence.

Mat. 6. 7.

Luke 18. 13.
Mat. 6. 7.

Thirdly, Our Prayers muſt be right as to their *Manner*.

Under

Under this Head I ſhall comprehend the *Manner* both of our { *Prayers*, and *Perſons*; and ſhew how both ſhould be qualified, in order to obtaining. And,

1. We muſt ask *in Faith*; that is, we are bound to hope with confidence, and be fully perſuaded that God will hear us. What was ſpoken before, concerning *Encouragements*, might here again conveniently be recall'd to Memory, for the confirmation of our *Faith*: But becauſe the Texts then urg'd had no condition *expreſs'd*, but only *implied*; I ſhall produce ſome others, where this Condition of *Faith* is openly mention'd.

When our Saviour had told his Diſciples in the 21ſt of St. *Matthew*, *If ye have Faith, and doubt not, ye ſhall not only doe this which is done to the Fig-tree; but alſo if ye ſhall ſay to this Mountain, be thou remov'd, and be thou caſt into the Sea, it ſhall be done*: He ſubjoins, *And all things whatſoever ye ſhall ask in Prayer, believing, ye ſhall receive.* The meaning of which is more plainly expreſt in the 11th of St. *Mark*, *What things ſoever ye deſire when ye pray, believe that ye receive them, and ye ſhall have them.* Conſonant hereto is St. *James*'s advice in his firſt Chap. *If any of you lack Wiſdom, let him ask of God; but let him ask in Faith, nothing wavering; for he that wavers is as a wave of the Sea, driven with wind, and toſſed.* And that in his 5th. Chap. where after he had enjoin'd, that if any Chriſtian were ſick, he ſhould call for the Elders of the Church to pray over him, anointing him with oil in the name of the Lord; he adds, *And the Prayer of Faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed Sins, they ſhall be forgiven him.* But

ver. 21.

ver. 22.

ver. 24.

ver. 5.

ver. 15.

But here we must consider, that as some things God *has promis'd* us, and some things *not*; and that of those things which he has promis'd us, some are *simply and absolutely* promis'd, and others only *conditionally*, as he shall see them best for us; so our Faith must be different, according to this diversity. When therefore we pray for things *absolutely necessary to our Salvation* (all which are promis'd without any reservation) unless we ask amiss, we are *sure* to receive them: For all other things, our confidence must be greater or less, as they come nearer to, and are farther off from, the Nature of those things which are *simply* and *absolutely* promis'd.

Only pray we for what we will that is honest, *this Faith* must necessarily accompany our Requests; namely, that God is *able* to perform what we ask, and so good and gracious, that he *will* doe it, in *specie*, in *kind*, if that be best for us; if not, that he is kinder than to punish us by a *cruel bounty*; and yet that our Prayers will not be lost, but bring down a Blessing of another kind.

2. Our prayers must be *Fervent*.

Jam. 5. 16. This is the meaning of St. *James*, where he says, *The effectual fervent Prayer of a Righteous man availeth much.* The Original word, here render'd *fervent*, is ἐνεργουμένη, which is noted to signifie the doing of a thing with the *utmost strength and intention* of mind, and, as it were, with toil and labour; which is *then* done, when the Mind is wholly bent upon obtaining its request, and we vehemently *desire* the thing for which we petition: For our *desires* are the true measure of the *Fervency* of our Prayers; though when we otherwise know men to be good, this may be sometimes guest at by *outward Circumstances*: Thus *Elias* (in whom Saint *James* mentions in the following words,

words, how he procur'd *Rain*, or *Drought*, allmoſt at pleaſure) may probably be conjectur'd, by his *caſting himſelf down upon the earth, and putting his face between his knees*, to have been very *earneſt* in Prayer. And queſtionleſs *Moſes* pray'd very *fervently*, when he *fell down before the Lord forty days, and forty nights, and did neither eat Bread, nor drink Water.* Which *Fervour* of his may be yet farther collected, from his deſiring God rather to blot him out of the Book which he had written, than deſtroy rebellious *Iſrael*, as he had threatned. Deut. 9. 18.

Such, no doubt, were all the Prayers of our great enſample, the Lord *Jeſus*, of whom we read, that he *continued all night in Prayer*; that he *offered up Prayers and Supplications, with ſtrong crying and tears*; that he pray'd till he ſweat again, and that not common ſweat neither, but, *as it were, great drops of Bloud falling down to the ground*: Not that by *ſtrong cries* is probably to be meant *external noiſe*, but *internal zeal*; nor, as if he had put himſelf in an Agony by *violent motion*, but by *Fervency of Spirit*. Luke 6. 12. Heb. 5. 7. Luke 22. 44.

This Fervency St. *Paul* calls *Continuing inſtant in Prayer*; *Striving in Prayer*; *Labouring fervently in Prayer*; *Night and Day praying exceedingly*; *Praying allways*; *with all Prayer*, St. *Peter* calls it; *Watching unto Prayer*; St. *James*, *Praying earneſtly*. Rom. 12. 12. Rom. 15. 30. Col. 4. 12. 1 Theſ. 3. 10. Eph. 6. 18. 1 Per. 4. 7. Jam. 5. 7.

3. Our Prayers muſt be perform'd with *Attention*. That is, we muſt make it our care, that our Mind and Thoughts do, as near as may be, accompany every Sentence and Word of our Prayers: 'Tis abſur'd to expect *God* ſhould hear us, when we do not hear *our ſelves*. 'Tis folly and profaneneſs, in the midſt of our addreſs to *dread Majeſty*, to neglect our God, and our ſelves, in purſuit of

gay

gay Flies, and *gilded Fancies*; and thus to *babble*, when
Isa. 29. 13. we should *pray*, is *the drawing near to God with our Lips*,
Mat. 15. 8. *when our Hearts are far from him.*

I have been the shorter on this *Condition*, because it is suppos'd in the former; for *Fervour* is nothing but *Intention* of Spirit, and where that is, there must needs be *Attention.*

4. Our Prayers must be attended with *Perseverance.* Men, our fellow-dust and ashes, are proud and surley, and apt to take offence at our *importunity*; but God (who is infinitely better to us, than we to one another, where we *pretend*, or even *have* the greatest kindness) is *urgent* with us to be *so* with him, and uses as it were *slight* and *artifice* to bring us to it. For besides the *Parable* of the importunate Widow, and the Friend that would borrow bread (the *former* of which is express'd to have been
Luke 18. 1. spoken *to this end, that men ought allways to pray, and not to faint*; and the *latter* seems to commend to us τὴν ἀναι-
Luke 11. 8. δειαν (we render it *importunity*, but it signifies more) even *impudence* in asking:) besides these, I say, God is pleas'd to represent himself as *over-born*, and *masterd* by the Energy, and Force of a *persevering Prayer.* Thus when *Moses* stood for *Israel*, whom God had threatned to consume, the resistence was so great, and the opposition so powerfull, that he *who commands the Thunder*, seem'd
Exod. 32. 10. reduc'd to the necessity of *begging quarter*; *Let me alone*, says God, now become the Supplicant, and to elicit the grant
Ibid. he opposes a notable tempting Bait; *I will make of thee a great Nation*: But *Moses* was peremptory in his demand, and so the Almighty was *forc'd to submit.*

Gen. 32. 24. Again, the Scripture represents *Jacob wrestling with a Man*, (who is thought to be the second person in the *Trinity*,

nity, God bleſſed for ever:) The Contention was ſharp and obſtinate, and continued till break of day; but at length *Jacob* got the better, (though wounded indeed, and lam'd in the Combat) and like a *Roman Victor*, grac'd with the Name and Spoils of the vanquiſh'd, brought off the name of *Iſrael*, *God's Valiant*, and a Bleſſing to boot. Thus through Man's Perſeverance *the Kingdom of Heaven ſuffers violence, and the violent take it by force.* Mat. 11. 22.

But what was before ſaid of our *Faith*, muſt here be repeated of our *Perſeverance*, *viz.* that when we pray for *Juſtice*, *Charity*, *Univerſal Obedience*, and the end of our hope, *Heaven and Happineſs*, things undoubtedly good and promis'd, we cannot continue *too inſtant* in Prayer; but may and ought to beg, again and again, untill we obtain: But when we pray for *Parts*, *Learning*, *Health*, *Plenty*, here Reſignation will be commendable, and Submiſſion to God's better Judgment; for neither has God *ſimply* promis'd theſe latter, nor can we warrant them good for our ſelves, unleſs we could know future Events.

5. Our Prayers muſt be *frequent*.

This St. *Paul* enjoyns in his 1ſt to the *Theſſ.* the 5th *Chap.* and the 17th *v. Pray without ceaſing*, ἀδιαλείπτως, *indefinently*. The meaning is not, that we muſt ſpend *every moment* of our Life in Prayer: This is *impoſſible*, and therefore cannot oblige. We muſt eat, drink, work, and ſleep; viſit the ſick, cloath the naked, pour Oil and Wine into the Wounds of our diſtreſſed Nighbour; and a man can mind but one thing at once. The meaning therefore will be, that we muſt conſtantly maintain in our ſelves a *praying frame of Spirit*. The flame of our Devotion, like the ſacred fire of the Sanctuary, or that of *Veſta*, muſt never be extinct, but break out now and then, in ſhort, but pi-

ous Ejaculations, and *checker* our Earth with Heaven: And farther that we must not make Prayer only a παρεργον, or *by-work*, but have our set and solemn Offices, at the least twice a day. Dr. *Hammond* makes it probable, that the *Jews* pray'd *six* times a day; and *David* says of him-
Pr. 119. 164. self, *seven times a day do I praise thee*; and the *good Doctor* himself pray'd daily *eight times*: Nor need we be apprehensive that Devotion would prove a clog, and hindrance to *business*, for the *busiest* men have been the most assiduous in Prayer. You have heard *two* great Instances of this Truth already, and may be pleas'd to take *Daniel* for
Dan. 6. 2. a *third*, who, though *chief Minister of State* to the great-
ver. 10. est Monarch upon Earth, yet constantly *thrice a day did he pray, and give thanks unto his God*: Nay, this he did (which shews how little he thought either of those times might be spar'd) when not only *the Sluggard's pain-*
Pr. 26. 13. Dan. 6. 7. *ted Lyon* lay in his way, but when a whole Den of *real ones* stood open against him.

6. The next Qualification, or Condition, requisite to make our Prayers effectual, is, that he who prays be a *good man*.

ver. 21. This St. *John* teaches us, in his 1st *Ep.* 3d *Chap. Beloved, if our heart condemn us not, then have we confidence towards*
ver. 22. *God; and whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.* This *he that was born blind* fully understood, as appears by his honest and rational Apology, in behalf of his wonderfull Physician; where he argues thus,
John 9. 30. *Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes: Now we know that God heareth not Sinners: But if any man be a Worshipper of God, and doth his will, him he heareth.*

You

You ſee how the *Candle of the Lord*, which was in the Houſe before, *beams out* upon the firſt opening of the Windows.

This *David* and St. *Peter* jointly teach us in the ſame words, *The eyes of the Lord are over the righteous, and his ears are open unto their Prayers; but the face of the Lord is againſt them that doe evil.* The ſame Truth is undeniably atteſted in many like places of Scripture; *The Lord is far from the Wicked, but he heareth the Prayer of the righteous. He that turneth away his ear from hearing the Law, even his Prayer ſhall be abomination. If ye abide in me, and my words abide in you* [that's the Condition] *ye ſhall ask what ye will, and it ſhall be done unto you.* And that place mention'd before on another occaſion, *The effectual fervant Prayer of a righteous man availeth much,* tells us by conſequence, that the Prayer of an *unrighteous man* is but *little available.* Add hereto thoſe words of the *Pſalmiſt*, *If I regard iniquity in my Heart, the Lord will not hear me.*

Pſ. 34. 15. 1 Pet. 3. 12. Prov. 15. 29. Pr. 28. 9. John 15. 7. Jam. 5. 16. Pſ. 66. 18.

But to this Rule let us annex this *Caution, viz.* That the *Sinners* whoſe Prayers it concludes vain, and ineffectual, are ſuch as either *perſevere* in the Habit of ſin, or ſtill *retain a kindneſs* for it; and would by no means ſo be interpreted, as to exclude *repentant Sinners*; thoſe I mean, who in ſincerity of Soul, without Partiality, and without Hypocriſie, *doe* turn from ſin unto God. Yet this muſt ſtill be ſaid, that though theſe *latter* may prevail ſo far, as to be able to deliver their *own Souls*; yet, till they come to ſome degrees of maturity, they cannot ſo confidently hope to be heard, when they pray, and intercede for *others.*

I ſhall alleadg but one Text more, in confirmation of this Doctrine: Which ſhall be thoſe words of St. *Paul*, 1 Tim. 2. 8. *I will therefore that men pray every where, lifting up holy hands*, χωρὶς ὀργῆς καὶ διαλογισμοῦ, *without wrath and doubting*, as we read it; but rather, as the words import, *without Anger, and Contention*, agreeable to the interpretation in the fore-mention'd Book, *the whole Duty of Man*; "By *doubting* are meant thoſe un-"kind diſputes, and contentions which are ſo common "amongſt men. He that cheriſhes any ſin in his heart, can never lift up thoſe *holy hands* which are here requir'd: For every Sin knowingly embrac'd, or retain'd, is as a *Cloud* interpos'd between *us* and *Heaven*, and hinders the aſcent of our Prayers; but the ſpecial ſin of *Uncharitableneſs* makes the thickeſt, and moſt impervious Cloud, and is what we are particularly caution'd againſt in this Text.

And how, indeed, can that Wretch expect forgiveneſs of *God*, who refuſeth to pardon his *Fellow-Creature*? He who has *no Bowels* himſelf, ſhall *never* receive Mercy; God will *never* pardon the Cruel and Revengefull.

Mat. 18 23. &c. That *Servant* who had the *Debt* forgiven him, had it charg'd on him anew, for taking his fellow-ſervant ſo inhumanely by the Throat: And upon Non-payment was caſt into Priſon, there to rot eternally, and never be conſum'd.

Nay, in that Prayer of our Saviour's own teaching, (which we *do*, or at leaſt *ſhould*, daily return to him that gave it,) we beg forgiveneſs of *our Treſpaſſes* conditionally, *as we forgive them that Treſpaſs againſt us*. And conſequently, (according to all Laws of Reaſoning) deſire God

God *never* to pardon *us*, unleſs *we* remit the offences of *our Brethren*. The *uncharitable man* therefore prays for *Damnation* upon himſelf, as often as the Sun riſes upon him, and, unleſs he forſakes that his ſin, ſhall certainly obtain it.

Nor muſt we think to avoid that inconvenience by omitting the *dayly uſe* of this *two-edg'd Prayer*; for (as I have already ſhewn) we *muſt* pray *dayly*, and if we will hear our Saviour) when we pray we *muſt* ſay, *Our Father*, &c. The true and genuine Remedy is that preſcrib'd by St. *Paul*, *Let not the Sun go down upon your Wrath. Therefore if thou bring thy Gift to the Altar, and there remembreſt that thy brother hath ought againſt thee; Leave there thy Gift before the Altar, and go thy way; firſt be reconcil'd to thy Brother, and then come and offer thy Gift.* The Chriſtian's *great Gift and Sacrifice* is *Prayer*; we *muſt* come and offer this *Gift*; but firſt we muſt doe what in us lies to *reconcile* our ſelves to our *injur'd Brother*: Till *this* be done, we are ſo far from having any *hopes of obtaining*, that we are forbid ſo much as to *ask*. Eph. 4. 25. Mat. 5. 23.

As *Charity* is one of the contraries to the *Wrath and Doubting*, we are here caution'd againſt, ſo *Humility* is the other; for *Only by Pride cometh Contention; and it is the Prayer of the Humble which pierceth the Clouds; and which will not turn away, till the Higheſt regard it.* Pr. 13. 10. Ecclus. 35. 17.

7. What ever we *beg* of God, if the thing be attainable by Induſtry, we muſt alſo *work* for it.

This neceſſarily follows from, and is indeed included in what has been already ſaid, that our Prayers muſt be *fervent*; for *Fervour* (as I there ſhewed) is to be meaſur'd by the greatneſs of *deſire*; but whoſo ardently *deſires* any

any thing, will use at lea[illegible]ll lawfull means to obtain it: Now *Prayer* and *honest Industry* being those means, neither of them may be omitted.

Indeed *Prayer* and *Industry* ought constantly to go together, be *individual companions*, and never be separated. For *Prayer* without *Industry* is meer mockery, and *Industery* without *Prayer* is irreligious presumption. This is well enough expresst in the *Fable*: The Swain's Cart stuck in the Mire, he pray'd to *Hercules* to lift it out; *Hercules* bid him put to his own Shoulder, and then again petition him; the fellow did so, and got off. 'Tis unreasonable to expect help from *another*, when we will not strive to help *our selves*.

8. Our Gestures, or Postures must be Reverential.

This is the common sense of Mankind, and what nothing but Superstition, or Profaneness, *ever* gainsay'd; Nay, what man is there of common wit, or civility, but, if to appear before his Governour, does, beside his considering *what he shall say*, take care likewise that his *Behaviour* be decent and respectfull? And does God, our *Creatour*, deserve less regard than our *Fellow-Creatures*? And may our Carriage indeed, be more rude in the Church, than the Parlour? I need say no more to the Honest and Good-natur'd; but if any be *wilfull* and *refractory*, I pray God, who only can, to convince them. Only let me add, There is very little hope, that that man should ever be brought to forsake a *darling Lust*, to *cut off a Right hand*, to *pluck out a Right eye*, for *God's sake*, who will not from him be prevail'd on to quit a *lazy posture*.

Mat. 5. 29, 30.

As the Gestures which we use must be *Reverential*, so 'tis the Custome of the Country where we live, must determine

determine which are *ſo*. Such with *us* (and ſo generally in theſe weſtern Parts of the World) are *Kneeling*, *being bare*, and *ſtanding*. Thus we kneel to our *King*, our *Biſhops*, and our *Parents*; and none but an ill-bred Clown will, unleſs commanded, ſit before thoſe who are much his Superiours. Wherefore in our Prayers we ſhall doe well to obſerve theſe poſtures, and withall to conſider that the *Pſalms*, whether read, or ſung, and the *Graces* which we uſe at our Tables, are Prayers.

Permit me to annex but *two* more Particulars, which relate to this Subject; and then I ſhall conclude.

Firſt therefore, Our Prayers muſt be both *Publick* and *Private*.

The Prayers of the *Church* are *publick*, and muſt be frequented; and he that neglects them, beſides the Profaneneſs which he thereby diſcovers, he does, as it were, lop off himſelf from being *a Member of Chriſt's Body*, *a of that true Vine*, and iſſues out againſt himſelf a dreadfull, becauſe juſt, Excommunication.

But neither muſt *private* Prayer be neglected: For to pray *only* in the publick Aſſembly, has too much of the *Stage* in it; 'tis rather to *act* than *pray*, and reſembles the *Phariſees praying at Corners*, that they might be ſeen by *both ſtreets*. Maſters therefore muſt take care to have Prayers in their Families; and he that lets his Houſhold want this *Spiritual food*, is no *leſs*, but rather *more an Infidel*, than he that ſtarves them for want of their *dayly Bread*. 1 Tim. 5. 8.

But as *Family prayers* are *private*, with reſpect to thoſe of the *Church*, ſo are they *publick*, in relation to thoſe of the *Cloſet*: Wherefore every particular man (that has years, and diſcretion enough to underſtand his Duty) muſt Mat. 6. 6.

dayly

dayly pray *alone*, and in *private*, where none ſees or hears him, but himſelf and his God: Where if thou be truly devout, *thy Father which ſeeth in ſecret ſhall reward thee openly.*

And if *private Prayer* be of ſuch Force and Power, much more may we ſuppoſe in *publick*: For there the Devotions of the *whole Congregation* are *united*, and their ſtrength by union rendred ſtronger: And where every man puts to his helping *heart* and *hand*, there is greater aſſurance of pulling down a Bleſſing. Holy men of old look'd upon it as a *great Affliction*, to be debarr'd the privilege of approaching to God in his Tabernacle, or Temple. *David's* complaints are bitter and frequent; *Wo is me that I ſojourn in Meſech; and I had rather be a door-keeper in the Houſe of my God; and my Soul longeth, yea even fainteth, for the Courts of the Lord*: Yea, he envies the *Sparrow*, and the *Swallow*: Theſe, Happy Birds! might build, and ſing near thoſe Altars from which himſelf (a much *ſweeter Muſician*) was baniſh't.

Publick Prayers are to be *vocal*: That is, they muſt conſiſt in words ſo deliver'd, that they may be heard by the whole Congregation. 'Tis an *Indecency* for People, in time of Divine Service, to *mutter* to themſelves in holes and private corners, as is frequent in *Popiſh Chapels*; and unleſs the Prieſt prays *audibly*, it can tend no more to *Edification*, than if (which is another Abſurdity of the *Papiſts*) he prayed in an *unknown tongue*.

As publick Prayers muſt be *vocal*, ſo they ought to conſiſt in *a ſet and determin'd Form of words*.

For

For let Prejudice her ſelf judge, whether is *more reaſonable*, that in the Church, where *Decency* and *Order* are by all means to be obſerv'd; we ſhould uſe a *Form* compos'd with deliberation and advice, by choice ſelected *Worthies* (men which were Confeſſours and Martyrs for the Faith which they profeſt) and then approv'd, and enjoyn'd by Authority: Or that the *Publick Devotion* ſhould be guided and directed by every *particular Preacher*? For who can paſs his word for the Diſcretion and Honeſty of every man that ſhall climb a Pulpit? And what unchriſtian *Heats*, what *Emulation* and *Strife*, and what *Detraction* would it create, ſhould Liberty be granted to one, and denied to another? Who can imagine that a man ſhould ſpeak the better, for not conſidering before hand what he ſhall ſay? Or promiſe himſelf that he ſhall be able to ſay a *hearty Amen* (and may not ſometimes have more need of a *God forbid*) at the cloſe of every Petition of an Extemporary Effuſion? How can you invite a man to joyn in Communion with you, when you have not to ſhew in *what* he muſt joyn? Add hereto, that there never was any *ſettled Church*, whether *Jewiſh*, or *Chriſtian*, in any Age in the World, but had its *ſettled Liturgy*: Even the Church of *Geneva* it ſelf (whatever may have been pretended) uſes *ſet Prayers*, compos'd by their Famous Mr. *Calvin*, Prayers known by Thouſands amongſt us, and which can readily be produc'd, both in *French*, as they uſe them, and alſo in *Latine*.

The laſt thing I ſhall mention is this, That our Prayers muſt be directed to *right* Ends.

For though a *good End* cannot moralize, or make good a bad Action, (as I muſt not ſteal that I may give to the Poor;) yet a *bad end* will ſpoil the beſt. I muſt *pray* therefore, as it is a part of Worſhip tending to God's Glory, and conducing to the continuation and encreaſe of his Favours, to my ſelf and others: And not propoſe to my ſelf the ſlender Reward of the Hypocrite; an Opinion, forſooth, of Sanctity and Devotion. And ſo for the things for which I pray, I muſt neither ask *Power*, that I may avenge me of my enemy, or oppreſs my nighbour; nor Riches, that I may kill my Friend with kindneſs, vitiating, nay, deſtroy him, both Body and Soul; with exceſſive Entertainments. This Uſage, however highly eſteem'd among men, is abomination in the ſight of God: No, nor that I may live *ſoftly* and *luxurioufly* my ſelf, and fare *deliciouſly*, as *Dives*, every day.

This could not well be omitted, becauſe it is the very Fault which is ſpecified, and reprov'd in the words which immediately, and in the ſame breath, follow thoſe of my Text; *Ye ask, and receive not, becauſe ye ask amiſs; That ye may conſume it upon your Luſts.*

From the former part of which words I have faithfully ſhew'd you, That *Prayer* is a Duty which we muſt all perform; and that we have all the reaſon in the World to doe it *promptly*, and *readily*; becauſe 'tis a certain *Means* of ſupplying us with whatever we ſhall want, if it be *rightly* and *duely* performed: And you have been taught how *that* is to be done.

The Reſult of all is, that we *love the Lord, becauſe he is ſo good to the Soul that ſeeketh him, and that we be*
Ph. 4. 6. *carefull* (that is *ſollicitous*) *for nothing, but in every thing by Prayer and Supplication, with Thanksgiving, do let our requeſts*

queſts be made known unto God : Purifying our ſelves, even as He is pure. And that none do hereafter ſay with himſelf, *What is the Almighty, that we ſhould ſerve him? And what profit ſhould we have if we pray unto him?* For he is *our Strength, and our Deliverer, our faithfull Refuge in trouble, our Fortreſs and the Rock of our Salvation*; He is *the Father of Pities, and God of all Conſolation; is nigh to all them that call upon him; will alſo hear their cry, and will ſave them.* 1 Joh. 3. 3. Job 21. 15.

He is *the Hiding Place from troubles, the Shield and Buckler, the high Tower, the Horn of Salvation, who, when the Righteous cry, doth hear them, and delivereth them out of all their Troubles.*

Unto him, the King Eternal, Immortal, Inviſible, the onely Wiſe God, *Father, Son,* and *Holy Ghoſt,* Bleſſed Trinity, and Myſterious Unity, be all Honour, and Glory, for ever and ever, *Amen.*

FINIS.

ERRATA.

PAge 11. *l.* 21. for fuller *r.* future, *p.* 14. *r.* ἐνεργουμένη. *p.* 23, *r.* a Branch of that true Vine.

BOOKS Printed for, and Sold by **W. Crook** at the **Green-Dragon** without *Temple Bar*, nigh *Devereux-Court*. 1690.

DIVINITY.

1. *Rei is Demonſtratio*, being the Truth of the Chriſtian Religion proved by **Reaſon**, in 12o. Price bound, 1o*d.*

2. **The Protestant Religion the ſafe way to Salvation**; or an anſwer to a Book Entitled, *Mercy and Truth, &c.* Together with the *Apoſtolical* Inſtitution of Epiſcopacy. As alſo **Nine Sermons** on Special occaſions; by *W. Chillingworth*, the 5th Edition. To which is now added Mr. *Chillingworth*'s Reaſons againſt Popery, to perſuade Mr. *L.* to return again to the *Church of England*, in *fol.* price bound, 14*s.*

3. Mr. *Chillingworth*'s Book, as before, made more generally uſefull, by *Mr. P.* with ſome Additions, in 4o. Price bound 7*s.*.

4. The Doctrine of **Paſſive Obedience**, Delivered in a Sermon on the 30th of *January*, by *J. Ellesby* of *Chiſwick*, 4o price 6*d.*

5. A Diſcourſe about **Conſcience**, relating to both the Extreams of Popery and Fanaticiſm. *Id.* in 4o. price 6*d.*

6. *Mr. W. Howell*'s Viſitation Sermon, before the late Biſhop of *Chicheſter*, 4o. price 6*d.*

7. Dr. *G. Haſcard* Dean of *Windſor* his Three Sermons; one upon the 5th of *November*, the other two before ſeveral Lord Mayors, in 4o.

Mr. **Manyngham**, Preacher of the Rolls, and Lecturer of the *Temple*, his **Six Sermons** Preached on Publick Occaſions, whereof two of them are on Anniverſaries, in 4o. price bound 2*s.* 6*d.*

9. A Sermon Preached at the *Savoy*, by Monſieur *Des Eſcotais*, now Printed in **French** and **Engliſh**, 12o.

10. *Hugo Grotius*'s *Catechiſm*, Greek, Latin, and Engliſh, with a *Praxis* to it of all the Greek words therein, in 8*vo.* price bound 2*s.*

11. *The Spirit of Prophecy*, proving that Chriſt and his Apoſtles were Prophets; written by the Directions of, and recommended to the Preſs by the late Learned *Dr.* **Peter Gunning**, then Lord Biſhop of *Ely*, in 8*vo.* price 2*s.* 6*d.*

12. **The King-killing** *Doctrine of the Jeſuits*, in a ſincere Diſcourſe to the *French* King, written by a Roman-Catholick-Gentleman, in 4*to.* price 1*s.*

13. *A modeſt* **Plea** *for the* **Clergy** of the Church of *England*; wherein is conſidered the Reaſons why they are contemned and ſlighted, in 8*vo.* price bound 1*s.* 6*d.*

14. **An Introduction to the holy Sacrament**, or a ſhort, plain and ſafe way to the Communion-Table; being Inſtructions for the worthy Receiving the *Lord*'s *Supper*, Collected for, and familiarly addreſſed to every particular Commu-

Communicant, by Dr. **L. Addiſon**, Dean of *Litchfield*. To which is added the **Communicant's Aſſiſtant**, being a *Collection of Devotions*, to be uſed before, at, and after the Receiving the *Holy Sacrament*; price plain bound 1*s*. gilt on the back 1*s*. 6*d*. This Book is alſo bound up with *Common-Prayers* of ſeveral Binding, ſold by *W. Crook*.

15. *The* **Caſe of Reſiſtance** of the Supream Powers ſtated and reſolved, according to the Doctrine of the Holy Scriptures, by **Dr. Sherlock** D. D. in 8*vo*. price bound 2*s*.

16. **Two Diſcourſes**; The firſt concerning *Truth*, the ſecond ſhewing *Popery* the great Cauſe of Atheiſm, by *T. Maningham*, Preacher of the *Rolls*, and Lecturer of the *Temple*, 8*vo*. price bound 1*s*. 6*d*.

17. *The* **Souls Communion** *with her Saviour*, or the Hiſtory of our *Bleſſed Lord Jeſus Chriſt*, as it was written by the *Four Evangeliſts*, and now for the benefit of all pious and devout Chriſtians digeſted into *Devotional Meditations*, firſt part, by a Reverend Divine of the Church of *England*; in 12*o*. price bound 1*s*. 6*d*.

18. Biſhop **Sanderſon's Sermons**, the laſt Edition, in *Fol*. with his Life to it.

19. *The Duty* and **Benefit** of **Frequent Communion**, in a Sermon Preached at St. *Peter*'s Church in *Lincoln*, upon *Paſſion-Sunday*, by *W. Leightonhouſe*, late Fellow of *Lincoln-College Oxford*, in 4*to*. price 6*d*.

LAW.

1. *The Juriſdiction of the Authority of Court-Leets*, Court-Barons, Court-Marſhalſeas, *&c*. together with the moſt neceſſary learning of Tenures, *&c*. by *J. Kitchin*, 8*vo*. price bound 6*s*.

2. *Praxis Curiæ Admiralitatis Angliæ*, Authour *F. Clark*, in 12*o*. price bound 1*s*.

3. The Reports of *Hen. Hobard*, Ch. Juſt. in *fol*. price bound 10*s*.

4. The *Firſt*, *Second*, *Third*, and *Fourth* Part of the **Inſtitutes** of the **Laws of England**, being a Commentary on *Littleton*'s *Tenures*. An Expoſition of the *Statutes*, Pleas of the Crown, and *Juriſdiction of Courts*, in 4 Parts, in 3 Vol. in *Folio*.

5. *The Law of* **Charitable Uſes** *reviſed*, and much enlarged, with many Caſes in Law, both Antient and Modern, with the reading of Sir *Fr. Moor* upon the Statute of the 43d. of *Elizabeth*, digeſted by *G. Duke* Eſq;

6. *Officina Brevium*; ſelect and approved forms of Judicial Writs and other proceſs, with their Returns and Entries in the Court of *Common-Pleas*; as alſo ſpecial pleading to Writs, in Fol. price bound 12*s*.

7. **A Dialogue** *betwixt a Student and a Philoſopher*, about the Common **Laws of England**, by *Tho. Hobs* of *Malmsbury*, in 8*vo*.

8. The ſeveral *Statutes of* **Bankrupt**, with the Judges Reſolutions thereon.

9. *The* **Compleat Clerk**, being forms of all Precedents and Conveyances, *&c*. in 4*to*. price bound 12*s*.

10. *Les*

10. *Les* **Reports** *des tres Honourable* Edw. *Seigneor* **Littleton**, *Baron de* Mounſlow, *Cuſtos de la Grand Seal* d'Angleterre, *& de ſes Majeſte plais Honurable Privy Council en le Courts del Reigne de Roy* Ch I. in Fol. price bound 12*s*.

11. *The* **Compleat Solicitour**, entring *Clerk* and *Attorney*, fully inſtructed in the Practiſe, *Methods* and Clerkſhip of all his *Majeſties* Courts of *Equity and Common Law*, Superiour and Inferiour; as well thoſe in *Weſtminſter* and the City of *London*, as elſewhere through the *Kingdom* of *England*; a Collection more uniform and univerſally advantageous than any extant of the ſame kind, in 8*vo*. price bound 3*s*. 6*d*.

12. *The* **Reports**, *and* **Pleadings** to them, of the late Lord Chief Juſtice Sir *Edmund* **Saunders** Kt. in Fol. in two Vol.

13. *A new Book of* **Declarations**, and other **Pleadings**, *General and Special*, in the moſt uſual Actions in the Courts of King's Bench; as alſo, a Choice Collection of ſpecial Writs, and their Returns, together with obſervations in Pleading, Inſtructing the Younger Clerks in the Practice of that Court, *Printed from the Original Manuſcript out of Court-hand, to prevent the Errours that doth happen by the Tranſcribing*; to which is added **Appeals** of Murther and *Mayhence*, with Pleadings thereon, which no other Book of this kind hath *&c.* Collected, and drawn by *John* **Hanſard**, Gent. late of *Cl. Inn*, in Fol. price bound 10*s*.

14. *Two Dialogues in Engliſh*, between **a Doctor** of Divinity, **and a Student** in the Laws of *England*, of the *Grounds of the Laws*; in 8*vo*. bound, price 2*s*.

15. The *New* **Natura Brevium** of the moſt Reverend Judge Mr. *Anthony Fitzherbert*, Corrected and Reviſed; whereunto is now added the Authorities in Law, and ſome other Caſes and Notes by the Tranſlatour, out of the *Year-Books*, and *Grand Abridgments* of the Law; with a New and Exact Table of the moſt material things contained therein, 8*vo*. price bound 6*s*.

16. **Reports** *D'aſcuns Caſes (qui ont evenus aux tems du Roy Henry le ſeptiém de tres-heureuſe memoire, & du tres-illuſtre Roy Henry le huitieſme, & ne ſont compriſes deins les livres des termes, & Ans de meſmes les Roys) ſeliges hors des Papieres de* Robert **Kelliway** *Eſq*; *par* J. Croke *Sergeant al Ley, Jades Recorder del City de Londres & Prolocuteur del Meaſon des Communes, &c. Oveſque les Reports d'aſcuns Caſes priſes per le Reverend Judge* G. Dalliſon, &c. *& per* G. Bendlo *Serjeant al Ley, &c. La tierce Edition, un bellie de pluis que deux* milles Reference *aux autres livres Cy bien Antient que Modern de la Ley*, Folio, price bound 14*s*.

17. *An Exact* **Abridgment of all the Statutes** in Force and Uſe, from the beginning of *Magna Charta* down to the Year 1689. compriſed Alphabetically under their proper Heads and Titles. In this Impreſſion, the year of the *King*, and the Chapter of every *Act of Parliament* have been compared with the *Statute Book at Large*, wherein many hundreds of falſe References are corrected with great exactneſs and care, to prevent the Reader's being miſ-led, as he hath been in former Editions, 8*vo*. price bound 7*s*.

18. All the 4 parts reprinted of **Leonard's Reports**, Fol. together.

19. The 3 parts of **Bulſtrodes Reports** reprinted, in Fol. in one Volume.

20. *The*

20 *The* **Regiſter of Writs**, new Printed, with the *Digeſt of Writs* added to it, and ſeveral *New Writs* in Fol.

HISTORY, &c.

1. *An Inſtitution of General* **Hiſtory**, or the Hiſtory of the World in Two Volumes, by *W.* **Howel**, *Dr. of Civil Laws*, and Chancellour of *Lincoln*, in Fol.

2. **Clelia**, the whole Romance, in Five Parts, written in *French*, now put into *Engliſh*, Fol.

3. **Scarron's** *Comical* **Romance**, being an Hiſtorical Account of a Company of *Stage-Players*, full of variety of *Novels*, rare *Adventures*, *Amorous Intrigues*; being Witty, Pleaſant, and Profitable for all that deſign Innocent Mirth, Fol. price bound 8*s*.

4. *The whole Series of all that hath been Tranſacted in the* **Houſe of Peers** concerning the Popiſh Plot in 1678, and 1679. wherein is contained the moſt material paſſages in both Houſes of Parliament, relating to the full diſcovery thereof, in 8*vo*.

5. *A Copy of two* **Journals** *of the Houſe of* **Commons**. *The firſt*, for the Seſſions of Parliament begun at *Weſtminſter* the 21ſt of *October* 1678. and continued to the 30*th* of *December* next following. *The Second*, of the Parliament begun at *Weſtminſter* the 6*th* of *March* 1678. containing the Tranſactions from the firſt day of their Sitting to their Diſſolution, in 8*vo*.

6. **Hiſtorical Collections**, or an exact Account of the Proceedings of the Four laſt Parliaments of *Q. Elizabeth*, of Famous Memory; wherein is contained the Compleat Journals both of the Lords and Commons, taken from the Original Records of their Houſes; as alſo, the more particular behaviours of the worthy Members during all the laſt Notable Seſſions, comprehending the Motions and Arguments of the Renowned and Learned Men of that time, as *Cecil*, *Bacon*, *Rawleigh*, *Egerton*, *Burleigh*, *Buckhuſt*, *Walſingham*, *Hatton*, *Coke*, *Croke*, *Spelman*, &c. Laborioufly and Faithfully Collected, by *Hywood* **Townſend** Eſq; a Member in thoſe Parliaments, in Fol.

7. *Megalopſichy*: A particular and exact Account of the laſt **Seventeen years** of Queen **Elizabeth's** Reign, both Military and Civil, (being the former Journal of Queen *Elizabeth's* Four laſt Parliaments;) with Sir *W.* **Monſon's** Account of the Wars between *England* and *Spain*, with the Number of Ships and Commanders at that time; to which, at the end, is added Dr. *Parry's* Trial and Execution for Treaſon againſt Qeen *Elizabeth*, in Fol.

8. *The* **Connexion**; being choice Collections of ſome principal matters in King *James* the Firſt his Reign, which may ſerve to ſupply the vacancy betwixt Mr. *Townſend's* and Mr. *Ruſhworth's* Hiſtorical Collections, in 8*vo*. price 1*s*. 6*d*.

9. *The* **Hiſtorian's Guide**, or *Britain's Remembrancer*, being a Summary of all the Actions, Exploits, Sieges, Battels, Deſigns, Attempts, Preferments, Honours, Changes, *&c.* and whatever elſe is worthy Notice, that hath happen'd in his Majeſties Dominions, from the year 1600 to 1688. ſhewing the Year, Month, and Day of the Month, in which each Action was done, price bound 1*s*. 6*d*.

10. *The* **Bucaniers of America**, or an Account of the moſt Remarkable Aſſaults committed of late years upon the Coaſts of the *Weſt-Indies*, by the *Bucaniers*

caniers of the *English*, *Dutch*, and *French* in *Jamaica*; to which is added the Second Volume, containing the dangerous Voyages, and bold Attempts of Captain *Bartholomew* **Sharp**, and others, 4*to*.

11. Mr. *Tho.* **Hobs** of *Malmsbury*, his Translation of **Homer's** *Illiads* and *Odysses* into **English**, with the Life of *Homer*, and a large Preface of the Vertues of Heroick Poesie.

12. Mr. **Hobs**, &c. his Poem in Latin and English, of the Wonders of the Peak in *Derbyshire*, commonly call'd the **Devil's Arse of Peak**.

13. Mr. **Hobs**, &c. **His Four Tracts.** *First Behemoth*, the History of the Causes of the *Civil Wars in England*, from the year 1640, to 1660. Printed from the *Authour's own Coppy*, never Printed (but with a Thousand faults) before, with a defence of his *Leviathan*, against A. Bish. *Bramhall*, and a Narration of *Heresy*, &c. 8*vo*. price bound 5*s*.

14. *Compendium Geographicum*, or a more exact, plain, and easie Introduction into all *Geography*, than any yet extant, after the latest Discoveries or Alterations; very usefull, especially to young Noblemen and Gentlemen, the like not printed before, *with* 2 *Alphabets* of the Names of Towns and Places, the one **Antient**, the other **Modern**, in 12°. price bound 1*s*.

15. *Moral* **Instructions** *of a Father* **to a Son**, upon his long Voyage; being an easie way to guide a young man to Vertue, 12°. price bound 1*s*.

16. *The* **Court of Curiosity**; being the most exact and curious Book of **Dreams** and **Fortune-teller** that is extant, being much enlarged and explained in this new Edition, in 12°. price bound 1*s*. 6*d*.

17. *The* **Flower-Garden**, and compleat Vine-yard; being an exact *Flower-Garden*, and a true manner of planting all sorts of **Vineyards**, in 12°. price bound 1*s*. 6 *d*.

18. *A Modern view of such Parts of Europe* that hath lately been, and still are **the places of great Transactions**, *viz. Italy* with all his Princes, *France* with all it's Provinces, *&c. Germany* with the Dukedom of *Lorrain*, and all the Electorates, *Spain* with all it's Dominions, *&c.* with Curious Remarks of Antiquity, 8*vo*. price bound 2*s*. 6*d*. Printed, 1689.

19. *The Present* **State of the Jews**, 12°. price 1*s*. 6 *d*.

20. *The first* **Estate of Mahumidisme**, in 8*vo*. by the same Author.

21. *Britains Glory, and* **Englands Bravery**; wherein is shewn the Degrees of Honour from the **Prince** to the **Peasant**, with the Honour of the **Nobles**, and Privilege of the **Commons**, and the proper places and precedency of all Persons, from the **Throne** to the **Bondman**; more particularly in Coronations, Feasts, Funerals, *&c.* To which is added a **Continuation** *of the Historian's Guide*, to **June** 1689. in 12°.

22. **Peppa**, or the Reward of Constant Love, a *Novel*, with **several Songs set to Musick** for two Voices, by a young Gentlewoman. 12°. price 1*s*. 6 *d*.

23. **A Family Herbal**, or the Treasure of Health, shewing how to preserve Health, and **prolong Life**, wherein you have an account of the Nature of **Meats**; Flesh, Fish, Fruits, Herbs, *&c.* And also all sorts of **Drinks**; as, Wines, Beers, Ales, Waters, *&c.* shewing the uses, benefits, qualities, and vertues, *&c.* of them; with the way to prevent the hurt of them, by which all persons may know how to preserve their **Health** by their **Diet**. price 1*s*. 6*d*.